

*A*  
**LETTER**

TO Mr

**SPEAKER LENTHALL,**

SHEWING,

THAT IT WERE BETTER

TO COMPLY WITH

**HIS MAIESTIES**

OFFERS AND DESIRES OF

*P E A C E,*

Then to pursue the Destruction of

this Land, in the continuance of this

unnaturall WARRE.

*By John Warwicke*



Printed in the Yeare, 1646.



LETTER

TO

SPEAKER LEGISLATIVE

THE

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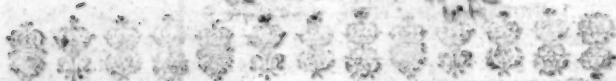
OFFERS AND DESIRES OF

P E C S

Then to pursue the Design of

this and in the course of this

GENERAL WARRE



Printed in the Year 1746

S I R,

**A** Seane Creatures were esteemed only those that chew'd the Cudde, so is it amongst men: sure I am, did not too many men in this age, like the Horse rush into the battell, nor consider what it is they are doing, they could not have raised nor continued this unnaturall Warre as they do. You sit amongst that Party as a Moderator, therefore I direct this to you to thinke upon. I was one of those that conceived your late great successe promised some quiet (I cannot say Peace) to this miserabell Kingdom, especially when I read His Majesties gracious Message to the two Houses. But now I perceive you are a people that have *Prudentia*, The opportunity, but not the heart to lay hold on the occasion to still this storme. The sad thoughts therefore of a Mourner for this Nation, and of a constant friend to you, (if you be at leasure for such stuffe) read in what followes.

**T**he first thing that came in my view was, from whence we were fallen. Here, I may say, I saw a very great Glory, but like a wordly pompe, my after thoughts soone clouded it. I lookt upon a lawfull King set in the glorious Throne of His Ancestors, in His owne Person of eminent virtue, mastered by no bad inclination, but like him that *S. Paul* saies seeks the mastery, *was temperate in all things*. Nay when his Enemies were to wound him, they were forc'd to do it through other's sides, and complain of ill Counsellors that they might, as much as in them lay, make him an ill King. And yet when some of those Counsellors that had the envy of three Nations upon them, were to be condemned, it could not be by the Lawes in being, but an extorted new Bill, or an unheard of

1. Cor. 9. 24.

Ordinance of Parliament, that must cut their thread of Life. And as these few dyed thus, so the rest that survived, not accused of *Bribery, Oppression, &c.* but questioned for opinions in Law: so as sure the Subject that was thus ruled was little oppress'd; & its fear'd our plenty made us collect our hardships by Reasoning, not Sence, which former times complain'd of. God knowes there is a great difference betwixt *Speculative Evils* which may happen, and *Practisall, or Sensitive*, which men doe feele. Besides, what *Government* is there that may not have somewhat said against it?

1. King. 12. Doe you not remember the plenty and splendor the *Jewes* posselt in *Solomons* time? And yet in his Sonnes (but marke it was because God meant to visit) a Declaration must come out, *Your Father laid heavy burdens upon us*. I am sure they brought one upon themselves, for they never had a good King after, and were led i. to Captivity, and never came out, which was not the lot of *Judah*, which clove to *Rehoboam, Solomons* Sonne. Doe you not call to mind what was written of good King *Asa*, one character'd like his forefather *David, &c.* and yet the words are, *Asa oppress'd some of the People in his time*.  
 2. Chron. 16. 10. Doe you say, the World is not Round, because there are some irregular *Mountaines*. Doe you not say, no *Individual Person* is perfect in all things? Is it not a received opinion, *he is best, that hath least faults*, not he that hath none? And must we then look for this perfection in *Government* only, or cast off all *obedience*? True, it is, we can say there was *illegal Ship money*, but converted to publick use we must acknowledge, (for give me leave to make a large Parenthesis, and tell you never a penny of that money came to the Kings private: Nay, he spent besides it on the Navy, 40 or 50000<sup>l</sup> per Annum of his owne Revenues) There were many *Monopolies*, its true, but in the hands of most of those men, that have raised their hands against their King since, and pursued Him to save themselves.

But enough of this: Next I saw as hopefull an Issue attending the *Throne*, and securing the succession of it as ever this *Kingdome* was blest with. And I can not doubt (what ever threats,) but they were borne for the happinesse of this Nation,

Nation, and to possess the *Splendour* of their own *Birthright*. And since, where *Ingratitude* dwell not, the Royall Person that brought such fruit, cannot want her due reverence.

Then I look upon the *Profession* of the *Christian Religion* in this *Church*: A *Considerative* man must acknowledge in *Apostolick* and *Primitive*. It wore *Christ's* seamless garment, more then any *Church* in the *World*, for the *Rule* of her *Faith* was the *Word of God*, and that (in difficult places understood) (which God knowes though they be many, yet concern few persons, for there is enough without dispute, that if believed and practised, shall make private men safe) as expounded from the *Primitive times*. She proved not her truth by her opposition to either *Romanist*, *Hereticks*, or *Schismaticks*, thought it not sufficient argument to prove she was true, because another was false, for she was acquainted, that most commonly too warme disputants, are often in distant from truth, as they are differing from each others opinions. Her *Common Service* or *Liturgy*, which she imposed on none for their *Private Devotion*, but prescribed for the *Uniformity* of the *publike*, was a *Syteme* of all *Practical Divinity*; and she made the *Life of Christ* the *Calendar* of her years, so, so did it busy her *Disciples*, that in every one year of their lives, they commemorated all their Saviour did in his. The *meanes* and words of it were all *Scripture* phrases, or sense, and such as without all *Controversie* have been understood so by the learned Men of all differing professions, untill a sort of *Modernists* questioned some few (but by them misunderstood) passages therein: So as it may be said, *God was served in this Land, in Truth, Unity, Decency, and Honour*. And as this blessed *Reformation* was made by the *Princes* and *Clergy*, with the marke of *Authority*, and not the brand of *Tumult*, so it was admitted in and confirmed so by the *Lawes* of the *Land*, that those that will overthrow the *Church*, must overthrow the *Common-wealth*, and it is impossible, make us more miserable, then we are at present.

For the *Lawes* of this *Land*, when I consider benevolence, a *Monarch* the *King* was, Power of making *Laws* and *Issuing*

*Affairs, Commissions of Privilege, (Argument enough to  
 whom the Sword was enrolled) Granting all Pardons and  
 Dispensations, Coining Money, and Calling and Dissolving Par-  
 liaments, &c. I could not but admire the wisdom of our An-  
 cestors, who had procured from their Kings such restrictions,  
 as that though they could not be denied to have the single  
 Power to all the former purposes invested in them alone, yet  
 could they not have the free use of some of them without the  
 generall Concurrence of the People; For though they could  
 make Wars without their People, yet could they not Leav  
 Money to maintain it without their Consents: Though the  
 King only was said to make the Law, ( notwithstanding all  
 can be said against it, which is too long for a Letter ) yet it was  
 no Law, till the two Houses of Parliament had consented  
 unto it. And so in some other things, whereby it may appeare  
 the People sought not to Eclipse their Sovereigns due Honour,  
 but to preserve to themselves a safer Liberty. Here I cannot  
 but sadly contemplate how in all times some few Persons, up-  
 on the pretence of Liberty for the People, have got the advan-  
 tage and preferment of having a share in the rule of them. And  
 whether such Changes bring ease, this is a time that the wea-  
 kest man may have gained experience enough to inform him-  
 selfe: To you I need not quote History to prove it, since you  
 know nothing is more unquestionable. He that knew the  
 danger of Innovation, cries loud, *My Son, meddle not with  
 those that love changes*. And he that considered how natural-  
 ly men degenerate, gave it as a Precept, *Make not your liberty  
 a cloak for Licentiousness*.*

Prov. 24. 21.

1. Pet. 2. 16.

- Well Sir, but *Hinc illa Lacrima*, This was the source of  
 our present miseries, for upon the calling of this present Par-  
 liament, though the Subject in generall were never in a more  
 plentiful condition at home, by reason of his MAJESTIES  
 strength at Sea, and their owne great Trade so considerable &  
 rich abroad, yet the Roule of grievances is presented, and this  
 Free People taught to beleeve they were *Isachars Asses*, ready  
 to touch berwixt her burthens, And fit for them to Com-  
 mend new Officers to their King, they might consider in And  
 what



what was the issue of it? A speedy gracious and entire remedy afforded by his Majesty (without any remittance) to all complained off. Was it said frequency of Parliaments were wanting? A Triennial Bill was granted, nay, with such a Clause, that they might meet if omitted to be called. Was it feared his Majesties inclinations lay not to receive Counsel from that Body? He secures that, by granting such Acts as divested himselfe in point of Revenue, of a Regall substance, without a future constant good understanding betwixt Him and them: With respect to the Ship money by a Bill, laying down His Customs, and Impositions, and obliging himself to receive them only when granted to him by Act of Parliament. Did He not as I may say, harp all His *Forreign* in narrow bounds, that were so extensive before? Did He not secure His Subjects from being pressed, which was little thought then, would have been an occasion of so many thousands of them to be sufferers, imbruing their hands in each others blood? Where there any *Comes* conceived to be grievous; and not upon a rayd was not the *Star Chamber* of excellent use and known necessity by submittred to this case? Was not the *High Commission* laid down, so as since there hath been no legall restraint or punishment for *Incest* or *Adultery*? I'll not dwell upon repeating the Bill concerning the Court of *Yorks*, nor limiting the *Conventicle*, &c. But I'll shut up all in this; That the King gave one assurance in all, when He consented to the Bill for better regulating this Parliament; That He intended wholly to shew himselfe upon the Affection and Love of His People.

Me thinks now any man living should be ready to ask me, What? after all this *Parging*, did the *Star Chamber* stand up to try *Jealous Furies* to the dead? yes, you know they did; and that for desiring the same Justice and forme of proceeding against some *Members*, whom He accused; which they had held against some others that they had formerly impeached; They raised such popular Commotions, They drove Him from His Parliament: yet as it loth to part, willing to remove, whilst He was at *Hampton Court*, and whilst for, when *Gracious* *Mc* figures did He send in Exposition of that business, what

acknow.

acknowledgement offered He to make upon a pretended *Reason* of *Principles*, and could not be heard to. When He was forced to retire further, and when He was at *Torke*, attended with so many Lords, what was the whole Consultation there, But by Messages from Himselfe, Assurances from the Peeres about Him, that He sought nothing more, but a good understanding with them.

When the 19 Propositions came, that Droppe-like, thirsted after to much more, when it had bin fed so plentifully before. What were his condescensions? Did he not assent His Majesty should take a larger Oath (then was proposed) for maintaining, not of any part, but the whole Law? Did he not assure you, *That there was no man so far from him in place or office, who he would not serve to the Justice of the Law.* Was not all offered you could devise, whereby Papists might be disabled to disturb the State, or Elude the Law? nay, was not the Education of Papists children by Protestants offered to you? And much more of this kind: all this had none of the Magneticke vertue, to draw you together. After this, call to minde His Majesties Message from *Nottingham*, when the Food was only on the way, the hand not lifted up, for no stroke was struck, but men Marching only towards this unnatural, and Civill Warre, how doth His Majesty presse for a Treaty, to preserve the peace of the Kingdom, what did he offer, *What to call in his Proclamations, to take down his Standard, if the Enemy might be down by his own Hosts.* After a Battell, in the first, second, and third Treaties, how endeavour'd he to haunch the bloud, how in all these did he make great condescensions, whilst the Commissioners from the two Houses were Authorised to afford no Compliance, for as neither he, nor his party can surely loose this comfort, that this War was by all means declined by Him; That his part in it, hath been the defence of the ancient and knowne Lawes of the Kingdom, whilst those that were against him, had nothing to pretend, but a Liberty to introduce new ones, and such as suited more with the defence of their Crimes they had run into, then any waies the good of this people. It is, most needs be now, His great content,



rent, that though many of those Rights He hath parted with, and since offered, are so vested in him, That he might justly have insisted to have maintained them. Yet the quiet of his people so far prevailed with him, above his owne interest. Their ingratitude cannot rob him of that inward satisfaction, nor his owne late adverse fortune (which begins with him, but I am afraid will end with the Kingdom in generall) deprive him of the tranquillity of mind, which the former mentioned Acts, Offers, and late Messages yeelds to him.

What have you sought for all this while? did you not still pretend it was to have Him come up to His Parliament? why doe you then reject that offer? Especially accompanied with the offer of a secure *Amistia*, Satisfaction in the businesse of Ireland, Consideration of the Publique Debris of His Scots Subjects, City of London and others, The Government of the Church, according to the best duties of Queen *Elizabeth* and King *James*, with full Liberty for the ease of their Consciences, who will not communicate in that Service established by Law; And likewise for the free and publique use of the *Directory*, to such as shall desire to use the same, To give content in the choyce of the Lord Admirall, and Officers of State and others, with many Reasons as well as Professions of his confidence of a good accord. And lastly, of disbanding His Armes, and slighing His Garrison, &c. I know your obvious reply, I burth is was late, this was necessitated. Not late, for from the beginning you see how much was offered, had He met with any compliance, at least, such a one as might have satisfied Him what He parted with, should not have been turned to His and His Peoples harme, but security, undoubtedly they had had more; and that sooner. Besides, remember what was pretended too, was another main Right, and which of us, without more reluctance and delay, would not have deferred the granting more to them, to whom so much gave so slender satisfaction. I perceive the last Answer to His Majesty, is a negative to all His desires and offers, and referres all to Propositions to be sent. How can I hope they will be reasonable, when your party hath been so unreasonable.

sonable in their rejecting His Majesties Messages? How can I think they are truly meant, that have been so long deferred? I know not which party prevails most with you; but I am afraid it is too true, what I have heard a great Independent said lately to a Confident of his, That there was two things they must pretend, which they would never doe. The one was, to set up the Presbytery, the other to send down Propositions. Or if they meant the last, it must be reserved for a season, when they will have a prevailing Army to back their unreasonable messe and insolency. Ah Sir! doth your party pretend the Law and so forget it, what is become of the Statute that forbids all men to come up with force to Parliament, was it not that nothing might either be, or seem to be Coerc'd there; what is become of the great security the Subject had against the King, and by the King? Against the Kings. That no Law could be made, but their consent must first be had by the Kings. That no prevailing party in one or both Houses, could make a Law, nor an Order without His consent, who was first plac'd by God over them. Then whose Betrayall experience in Government (or its Minor His Councell) was likely to know best, what suited much the publick good. Am I (Sir) any whit the less that the King cannot, but the two Houses may (nay, altho they have driven divers of their Members from the) make a Law at their Pleasure? Am I (Sir) the freer Subject, the King cannot presse me, the two Houses may. The King cannot use Martial Law, the two Houses may. The King cannot impose on my Estate, the two Houses may. The King cannot take the other crimes Treason then those mentioned in the Statute, the two Houses may, nay may take them none. And others not mentioned as to her Treason, that is Bitching me must lie upon the Subjects lives and goods. If the King prevail, the Statutes and Lawes are concerned; if the two Houses, their Declarations and Ordinations are in place of Law against them. What am I the better of the King, against a Major Party, and the Division of High, I consider of it, he is to be observed by the Houses. If you doubt whether they doe you no harme, they need you not trouble

Pray tell me, may not I as justly say, my Head will not harm me, as my hands. Is it in nature, a man cannot hurt himselfe, sure it is not, we have daily experience of Felons and Robbers slayers of themselves. And I am sure there is more of carelesse-  
 nesse and howells of an Individuall man to his own body, then there is of a representative body to the body represented; I cannot hurt my selfe but I must sceler, I may another, and be the better for it, warme my selfe by the burning my Neighbours house. God grant that at this day ( though the Kings party are not very guilty of it ) *Divitiæ pro crimine non habentur*, that some honest men's estates make them not Delinquents; That the sence of the guilt of our Party, make not the same men so rigid to inflict punishment upon another, and so ~~harm themselves~~, or at least satisfie the Vulgar, Justice is done, when like the Custome in the education of Princes, the Page is whipt for the Princes fault. The Innocent is punished and the Offendor escapes.

Sir, I will conclude all. *Ne gloriatur accinctus æq. ut discin-*  
*ctus*, Presume not on the Kings weaknesse ( it led you into the Warre ) nor your own strength, it may faile you before you come to your journey's end. While you may, temper your successles by wisdom, to a dutifull compliance with your Sovereigne, Let your heart smite you, you pursue His life so violently. *Zimri had no Peace, and Zadook that presum-*  
 med all he did was by the spirit, found *Micaiah* told him true, That he should find it otherwise, when he should flye into the inner Parler to save himselfe. The Canon of Scripture must be the Rule, the Spirit is to be tryed by the doctrine, not the doctrine by the Spirit: No though an Angell ( whether Tuteclary to a Presbyterian or Independent ) bring it, you have Christs word for it, *He that takes the Sword shall perish* Mat. 26. 52.  
 by it, Perish not only by being killed, but perish, ( I am loath to write it ) Everlastingly for killing. Were your quarrell just, your manning of it ought to be more dutifull to your Superiours, more mercifull to your Brethren, you should love the Peace of the Land, more then the pursuit of a few: *Non hoc tantum respicite quas ob causas penas sitis exacturi, sed & qui*

*Zedekiah.*

*Int, de quibus sumenda est pena, Qui vos ipse, & quibus infusa paenitentia datur.* Remember who you are, and who we are: Remember he that slayes an Innocent man hastens his glory, and his own judgement: Leave off therefore more for your own sakes then ours, to be cruell. Think with what untemper'd Monster you build, How many fore'd into you, and not of you, are among you: How many from you: How many of you that cement not together, and leave to destroy your firme and ancient foundations, your King and Church, so may we once againe see the Structures of our Temples and Iudgement-Halls repaired, The King on His Throne, and every man sitting under his owne Vine.